The Lord's Prayer.

"After this manner shall ye pray,"—
Said He by whom we come to God;
Divinely sweet and perfect way,
By suppliant men for ages trod;
From humble lips with unfeigned sense,
When its inspired petitions rise,
Through the dear Master's influence,
They reach Our Father in the skies.

Pure Homage at His unseen throne,
We render in its words divine;
His perfect law and will we own,
And to their sway our hearts incline;
Our trust in His great love we place,
For daily bread and supplicate
For pardon of our sins His grace,
As others our forgiveness wait.

Against the Tempter's charm we plead,
And every evil thought and thing;
So in our prayer a perfect creed
Of faith and life and love we bring
To Him whose sceptre is eterne;
Whose power shall ever be as when
He made the countless stars to burn,
And whose all glory is—AMEN!

—REV. W. C. RICHARDS.

Doctrinal Preaching.

BY S. H. BASHOR.

Is the discussion of doctrinal subjects, during revival meetings, wise, legitimate. or desirable?

Under certain circumstances, yes. Under other and different circumstances, no. The questions involved in the premises being discussed by McFaden, Hang, Tombaugh, and others, must be largely determined by the religious condition and status of the community in which the meetings are held. In localities where the distinctive doctrines of the church are fully understood, with the prevailing sentiment in their favor, discourses of a purely exhaustive doctrinal character, are, perhaps neither essential nor desirable. Otherwise a full, complete, and forcible exposition of all the peculiar features of the church, both as to government and doctrine, would result in more permanent good, in strengthening and establishing it, upon a sound healthy basis, than any other possible method that could be adopted. A series of strong doctrinal discourses, each (separate discourse) of which is followed and clinched with a warm logical appeal to the unconverted to accept Christ in the appointed way, will, almost invariably, be followed by a number of conversions, and these almost without exception, from among the more thoughtful and substantial classes of the community. And it can be relied upon as a demonstrated and demonstrable fact, that—contrary to current opinion—the most successful revivalists and evangelists who labor within strict denominational lines, are those who understand the value of doctrine, in its relation to the health and permanency of the church, and rely upon its fair, full and frank prestentation for success.

There are different and substantial reasons for this method and conclusion among which may be mentioned.

1. That the only presumable reason for the establishment and maintenance of the separate communion in which the evangelist stands and for which he labors is the value of the distinct doctrines it propagates, which all others exclude, and their value as instruments in the production of full Christian obedience and manhood in their relation to the individual believer, and general community of Christian disciples. This, fully understood, and appreciated, will create a desire and determination in the preacher to fairly and exhaustively present his distinctive claims to the people that their minds and lives be brought into full harmony with the teachings of the Gospel at every poin, and upon all practical subjects of government and doctrine. When the sinner is aroused and converted under such preaching he knows whereof he confesses and is able to "give an answer for the hope that is within him."

2. No one is led into church relation through doctrinal preaching unconscious of the practices to which, by such acts, his whole religious future is committed. Instances could be cited, if thought necessary, in which persons have united with churches under non doctrinal latitudinarian preaching unconscious of the doctrines to which the act pledged their future practice, and either entirely apostatized or were dead stones in the building.

3. A church which makes its distinctive doctrines the basis of its plea—and the foundation of its fact is a living force in the community in which it exists. Otherwise its power is paralized and its membership inactive and dead to its highest interests, and are incompetent to engage in muscular gospel labor. In all my ten years experience as evangelist and pastor, I have failed to find a single church representing growth, strength, and influence that neglected orrefused, to rely for success and prestage, upon the merits of a full, fair, honorable and substantial advocacy of its doctrinal claims. Every church within my memory, in whose bounds it was my duty to labor, that failed from fear, or "liberality" to make its doctrinal claims prominent in its efforts to enlarge and succeed, failed of substantial success in its endeavors, or remained in a condition of seclusion or inactivity. There may have been exceptions, but if so they are unremembered.

In the discussion and correct determination of a question of this character, observation and experience are the surest and safest indicators of correct data. In many communities, I have, through defference to the wishes and advice of prominent churchmen omitted an effort at doctrinal exposition only to find that a week would pass and the services arouse no religious life or enthusiasm. Indignant at myself, and religiously provoked at the mincing doctrinal insipidity of my people I would begin, without warning or explanation, a series of uncompromising doctrinal sermons, each of which was followed by an exhortation put in to drive the doctrine home. If some few did grow "shaky," and others "mad," the people in general, became aroused, and in nineteen instances out of twenty a revival resulted and the church adjusted her harness and pulled the whole wagon high and dry out of the mud, and trotted along on the highway of success.

If, however, the pastor has performed his full duty in preaching doctrine, until it is fairly understood, and the people indoctrinated, the evangelist is exempt from doctrinal efforts and need only preach such discourses as will arouse and quicken the consciences of the unconverted until they are ready and willing to surrender to Christ. If the evangelist does not fairly or fully understand and value the distinctive doctrines of his church, cannot present them intelligently and lucidly to the people cannot expound his own accepted doctrine without directly attacking and demolishing the doctrinal dogmas of others, or is fearful of wounding some overly delicate sectarian nerves, he should in all sincerity, go to school or enter some other profession. If a sinner is deeply convicted, feels the need of a Savior, and a correct Christian profession and the preacher would announce as his theme, "Immersion the precise form of baptism taught by Christ and practiced by the apostles" and would proceed to prove, and *prove* it he (the sinner) would prayerfully listen and thankfully accept it. If he would not be edified by such discourse or would turn away sorrowing or indignant it is very probable his convictions of sin were not deeper than his ignorance or prejudice, and his lack of conversion would be a small loss to the preacher and church holding the revival. In the light of past experience, allow me to frankly say, when health shall again be my fortune, if ever, any pastor and church who desire to prescribe an evangelist in doctrinal preaching and prefer a meeting held without its advocacy as a factor in the promotion of its success would do well to paste this in their hats and remember to employ some one else.

Doctrine should not necessarily enter into every discourse but when needed, a preacher who believes but has not the essential strength of spinal tissue to preach it, is not fit for the Christian pulpit. He should be wise enough to know when it is needed and sufficiently discreet to advocate it without "lampooning" other churches and full of unwavering faith in the doctrines of his church or his power as an evangelist will be limited. The instances in which damage has resulted in not preaching doctrine, are far more numerous than those in which the church has sustained a loss by its indiscreet advocacy.

Force and Kindness.

I speak of this because it seems to be one of our greatest evils. Mankind seem very slow to give up their faith in physical force, as a correction for others. Force is the shortest way if not the best. It is the only mode of bringing the barbarians, where it is used to its fullest extent, into submission; but should be dispensed with in all civilized nations, as the one greatest curse of our land. Even these have been very slow in its acknowledgement.

Then if we are becoming wiser, do we not see that if we would make mankind better and happier we must resort to to a greater and more beneficent method—that of gentleness. Wrong methods of treatment have in many cases produced resistance or rebellion. Love has no tendency to make men worse, but better. Love is a constraining power and all will submit under its influence. "Love," says Emerson, "would put a new face on this weary old world, in which we dwell as pagans and enemies, too long; and it would warm the heart to see how fast the vain diplomacy of statesmen the importance of armies and navies and lines of defence would oe surpassed by the unarmed child."

Therefore, we need but to trust men more to bring out the manliness that lies lurking within them. Smiles says, "trust men with privileges, and, by practice they will learn the right use of them." You disarm a man's evil nature when you prove by your aets that you have confidence in his better nature. Thus it is that evil can be overcome by good.

GRANT CRISANMORE.

Hezekiah's Prayer Answered.

King Hezekiah was very sick. The story says he was "sick unto death" with some dreadful kind of boil which could not be cured. As he lay there suffering upon his bed, the prophet Isaiah, who was his friend and counselor came to see him with a message from the Lord. This was the message; "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." When the sick man heard these words he did not say anything to his friends or to the people about him. He turned his face away from them all, and began to pray. He did not want to die: he was not an old man, and he wanted to do a great many things for his people. Their enemy, the king of Assyria, was trying to take the city, and they needed Hezekiah to lead and encourage them, and teach them not to be afraid, but to trust in God. And then Hezekiah had no son to be king after him and take his place. So he began to pray to the Lord to let him live, and as he prayed he wept sore. He said, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight."

Hezekiah knew just where to go in trouble. He did not have to learn to pray when he was sick unto death; he had always prayed, giving thanks for all his good things, and taking everything to God.

Isaiah was going away. No doubt it made him weep to see how grieved the king was; but before he got out of the house the Lord spoke to him and sent him back. He told him to go and tell the king that he had heard his prayer, and had seen his tears, and that he would heal him, so that on the third day he should go up again to the house of the Lord.

God does not always heal sick people when they ask him. To answer prayer is not the same as to give what we ask for. If you are walking with your father, and ask him for something, he may hear you, and yet not answer at once. Perhaps the best time has not come to give it to you, or talk to you about it. He may answer, and yet say, "No, my child, that is not best for you." So we must remember that God always hears prayer, and always answers prayer; but sometimes he answers by saying "No," because he knows that it is best for us.—EMMA HUNTINGTON.

Few men are both rich and generous; fewer are both rich and humble.—CARDINAL MANNING.